

# *The Brooklyn Jewish Center Review*

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## THE FIRST LADY LECTURES

**W**HEN those of us who now read this have passed on, the historians will search out this page and study it carefully, for it concerns a person whom they will consider very important, Eleanor Roosevelt.

Of all the first ladies of the land it is doubtful whether any, with the possible exception of Dolly Madison, have become so much a part of the history of their times. Therefore when on October 18th, the wife of President Franklin D. Roosevelt visited the Brooklyn Jewish Center to deliver an address on "The Relationship of the Individual to the Community," the occasion should be duly described so that it may help to shed more light on this remarkable—and surprising—woman.

First Mrs. Roosevelt arrived in a taxicab, accompanied only by a woman friend. Mrs. Roosevelt always travels by taxicab when she is in the city—and sometimes by subway—and she dispenses with bodyguards. And travelling in a cab enabled her to tell another of the taxicab chauffeur stories which in time will become part of our country's legends.

On her arrival Mrs. Roosevelt was led through the crowded foyers and stairs to a temporary reception hall which, on lesser occasions, is known as the "Men's Social Room." There she was besieged by news photographers.

When the siege was over, and the room cleared of all but a few auto-graph hunters who sneaked in through the keyhole and door-cracks, Mrs. Roosevelt looked a very tired woman. She seemed to sag into a couch, to await the ceremonious entrance to the synagogue, where the lecture was to be held, an entrance that she had been making regularly at least half a dozen times a week, each time flanked by the beaming committeemen and embellished with craning necks and staring eyes. Perhaps by this time it was no longer a ceremonial but a gauntlet.

Outside a young woman of about twenty was begging an official to let her see Mrs. Roosevelt, and the official was trying to be polite in his refusal.

"But I am sure," the girl insisted,

"that Mrs. Roosevelt will see me when she knows I am here."

The official consented to permit her to give her name to the custodian of the Men's Social Room. The message was delivered to Mrs. Roosevelt.

"By all means let her in," she said at once.

The door opened and the girl ran in, and suddenly the Men's Social Room was the scene of drama. The girl fell on her knees before Mrs. Roosevelt and began kissing her hands. Mrs. Roosevelt gently tried to raise her to her feet but the girl refused, and so kneeling spoke to Mrs. Roosevelt in a low voice that was shaky with emotion.

Those who were witnesses to this scene wondered who the girl was, why she was kneeling to Mrs. Roosevelt. Only much later was the answer known. The girl had been very ill and Mrs. Roosevelt, learning of her condition through the great correspondence she receives, had helped her to complete health and found a job for her. Not only that, but on each of her birthdays she sent her flowers or some gift as encouragement.

Eventually it was time for the address to begin. The synagogue doors were thrown open and the procession began. Followed enthusiastic applause, the introductory speeches, and Mrs. Roosevelt began to lecture.

In her recently published autobiography Mrs. Roosevelt admitted that she was never included among the beauties of the nation. But she has a sweet smile which gives an extreme charm to her appearance. This smile never left her lips for long, and there was always what has become known as a crinkle around the eyes, even a little rolling of the eyes.

The address was a serious, earnest review of the duties of the citizen to his country, his obligation to study living conditions, and to support efforts at improvement.

In an hour and a half the address was over and some questions asked by the audience answered. The first lady was escorted through the crowds and was pursued to the waiting taxicab by a girl who cried: "Won't you sign just one initial for me—just one initial!"

—J. K.

## MRS. ROOSEVELT ON JEWISH OFFICE HOLDERS

**S**HOULD American Jews accept high office when offered, or should they decline in view of the mounting anti-Semitic propaganda against Jews in government posts? Answering this question at the opening of the nineteenth Forum season of the Brooklyn Jewish Center, last Tuesday night, Mrs. Franklin D. Roosevelt counselled American Jews to forge ahead to high government positions and not to be disturbed over the fulminations of anti-Semitic agitators.

"The Jews in America," said the first lady of the land, "should not allow racial antagonism to influence them. We should all do the best we can to serve our country. If people are doing their best, that is all that they must consider."

—From an editorial by Dr. Samuel Margoshes in "The Jewish Day."

## THE PASSING OF FELIX WARBURG

**A**S we go to press the sad news comes to us of the sudden death of Felix Warburg.

American Jewry, indeed World Jewry, has suffered an irreparable loss in the passing of this great Jew and philanthropist. Only a few months ago he attended the Jewish Agency Conference at which the problem of Palestine partition was discussed by the representatives of the World Zionist Organization and the non-Zionist groups.

Ever since the death of Louis Marshall, Felix M. Warburg has been regarded as the leader of that group of non-Zionists who took upon themselves the task of helping to rebuild Palestine as the Jewish Homeland. His death removes from the world of the living a beloved Jewish leader who will be sorely missed in this tragic period through which our people are passing.

As the *New York Times* said editorially: "Never has there been shown in our time a finer sense of the obligations of wealth than he put into his daily deeds of human sympathy. There was no worthy cause that did not have what help he could give."



# THE AMERICAN CONSTITUTION IN RETROSPECT

By WILLIAM I. SIEGEL

**I**N the city of Philadelphia there was recently enacted a ceremony which vividly reminded all observers of the fact that the American people are now memorializing the 150th anniversary of the ratification of our Constitution. On the brow of the highest point in Philadelphia's great Fairmont Park, overlooking this ancient city and fronting the historic colonial McPherson Mansion, were assembled a group of people who included representatives from all the strata of American life, drawn together by a common reverence for the document which has been both the compass and the chart of American growth and development.

Present in the assemblage were Daughters of the American Revolution and first and second generation immigrants from foreign lands. For the moment, at least, all distinction of class and creed were forgotten in the unanimity of sentiment which marked the occasion. A noble grove of trees was being planted along a thoroughfare hereafter to be known as Constitution Avenue; the first thirteen, in behalf of the original States ratifying the Constitution. The present writer enjoyed the high privilege of representing at this ceremony the Governor of the State of New York and in behalf of the Empire State, paying its tribute.

There comes immediately to mind the beautiful symbolism of the tree planting ritual in connection with the observance of this Sesquicentennial. In the small seed laid into the ground, the physical eye can see none of the possibilities of growth and development which by the miracle of nature eventually blossoms into the form of a great tree. But the mind's eye sees without seeing and knows without knowing that ultimately through changes in form, that which today is but a small and insignificant seed, in years to come will be transformed into a noble tree whose fruit and beauty will benefit mankind.

The retrospect of history applies the same process to the Constitution. The group of fifty-five representatives who labored in the city of Philadelphia for a period of four months to give form and detail to the Constitution could by no stretch of the imagination have

envisaged the tremendous importance both national and international of the instrument which they created. Indeed, hardly any other political charter has had so inauspicious a birth. The thirteen colonies had but recently emerged from a disastrous seven years' war in which they had felt to the fullest degree the power of Britain's armies. Great stretches of territory had been laid waste and many of the resources of the colonies destroyed. Only by a seeming miracle, and in reality only because of the stupidity of England's governors and generals, had this unequal struggle been terminated by a victory for the colonies. And as if this were not enough burden of discouragement, the years which had elapsed since the Treaty of Ghent ended the war had been replete with discord, distrust and hostility among the *quondam* brothers-in-arms. The Continental Congress, created as a governing body among the colonies and acting under the Articles of Confederation, had proved to be utterly ineffective, and the victory over the mother country was being completely dissipated by the division and mutual antagonisms among the victors.

Men of vision, among them Washington, Jefferson, Hamilton, Franklin and Madison, realized that this anarchy must be checked in order to insure the real freedom for which the revolution had been fought and which was now degenerating into a paralyzing license among the States. These political seers remembered Edmund Burke's powerful summary of true liberty: "The restraints on men, as well as their liberties, are to be reckoned among their rights; society cannot exist unless a controlling power over appetite and will be placed somewhere; it is ordered in the eternal constitution of things that men of intemperate minds cannot be free; their passions forge their fetters."

On the call therefore of the Governor of Virginia the thirteen States (excepting only Rhode Island, the "enfant terrible") sent delegates to Philadelphia for the purpose of devising a charter of government. Some delegates stayed away entirely; others

came with the utmost reluctance and still others with a continuing hostility which at the end caused them to refuse to sign the completed instrument.

It is difficult for us to realize the political atmosphere of the Constitutional Convention. We are accustomed to thinking of a united America in which, for instance, the State of New York and the State of Georgia are two equal, but in the last analysis only component, parts of a united whole. This was, in 1787, far from the fact. The State of New York and the State of Georgia were Sovereign States, each jealous of its rights and hesitant to surrender any particle of its sovereignty to any central body for the benefit of any other states. Only the majestic forceful calm of Washington, the organizing ability of Hamilton and the brilliant statesmanship of Madison (and of a few others like them) finally caused the Constitution to be evolved out of the heat of a debate which for wisdom, ardor and vision has had no parallel in history. Small wonder, therefore, it is that so qualified a judge as William Ewart Gladstone termed the Constitution "the grandest work ever struck off by the human brain".

It is a matter of interest to Jews to inquire what part our ancestors played in the creation of the Constitution. An examination of the available records shows that it was indeed a creditable part. It must be borne in mind that at the time of the Constitutional Convention the population of the entire country was not quite 4,000,000. Some forty years thereafter a census of the Jews (taken informally but with a fair degree of accuracy) disclosed not more than 6,000 Jews in the entire United States, so that in all reasonable probability the Jewish inhabitants of the country at the time of the Constitutional Convention could not have exceeded 3,000 souls.

How, then, did or could the Jews have figured in the mosaic of this historical event? Certainly not as delegates; for in the colonies freedom of conscience was still largely a theory and the social position of the Jew,

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with some notable exceptions, was not high. (Witness the earnest, although ultimately unsuccessful, attempt of Patrick Henry and George Mason to restrict freedom of worship in Virginia.) Nevertheless, it may be asserted without exaggeration that in proportion to their numbers and in terms of their general position, the Jews had a very marked influence in the drawing of the Constitution. That influence was both indirect or remote and direct and practical.

Although it is customary to divide the colonists broadly into two classes of thought and living, denominating them as Puritans and Cavaliers, and to impute to the latter class a philosophy more hedonistic than otherwise, the fact was that the prevailing tone of thought among all the colonies was biblical in character and influence. Among the Puritans of the New England colonies the Bible was the very textbook of daily life. It is almost equally true that among the Southern colonies the influence of Biblical stories and precepts and of the magnificent philosophy of the prophets was great. The same wellsprings of emotion which led Cromwell's "Ironsides" into battle singing hymns, which caused the first great English revolution against Charles Stuart, which marked off the English people from among the nations of Europe of that day; these same emotions were prominent in the make-up of the American colonists and were among the principal causes of the revolution.

"Taxation without representation" may have been the slogan of the conflict but back of it and in reality its moral ancestors were the thoughts frequently expressed in the Hebrew Bible. The colonies might just as well have quoted from Isaiah: "Is not this the fast that I have chosen: to loose the fetters of weakness, to undo the bonds of the yoke, and to let the oppressed go free and that ye break every yoke?" The delegates to the Constitutional Convention, from whose minds was finally struck off the great instrument, were all men who from their earliest years had felt the influence of the Bible. There is an almost complete spiritual parallel between many of the dry and legalistic phrases of the Bill of Rights and this portion of Isaiah. The language, of course, differs, but the sentiment is the same; that freedom is the *summum bonum* of human existence. In this sense certainly, therefore, the heritage which

the Jews of early America had received from their ancient ancestors and in which the framers of Constitution shared, may be said to have affected directly and fundamentally the purpose and the content of the Constitution.

The fact is, moreover, that legal institutions are in the last analysis the counterpart as they are the work of living men. Insofar, therefore, as the Jews of 1787 had relations with the men who wrote the Constitution, to that extent their relations affected the writing of the Constitution. And these contacts, Jews may be proud to remember, were intimate and beneficial. Space does not permit the inclusion here of all the names or description of all the acts which make up the record of this relationship and mention must be restricted to but several. As a preliminary, however, it is well to state that the Non-Importation Resolutions of 1769, in a sense the forerunner of both the Declaration of Independence and the Constitution, were signed by nine Jews whose names deserve to be remembered by us: Benjamin, Samson and Hyman Levy, Joseph Jacobs, David Frank, Mathias Busch, Michael and Barnard Gratz and Moses Mordecai. They form a roster of honor which should be among the most cherished possessions of American Jews today.

One other Jew had an undeniably effective, although silent part in the making of the Constitution. He was at one and the same time one of the most substantial financiers and one of the most romantic figures of the revolutionary period. We refer to Haym Salomon, intimate friend of Pulaski and Kosciuszko, of Robert Morris, James Madison, Edmund Randolph and most of the other revolutionary leaders. So well known was his devotion to the cause of the colonies that he was made a prisoner by the British General Sir Henry Clinton in New York and was sentenced to death for his efforts in behalf of the revolution. He escaped from the gaol in which he was confined and made his way to Philadelphia. There he was charged by the Continental Congress with the negotiations on its behalf with the King of France for grants of financial aid and became the fiscal agent in the colonies of that monarch and of the King of Spain.

It is the consensus of historical opinion that James Madison together with Hamilton and John Jay were the mem-

bers of the Convention who were most effective in the final creation of the Constitution. Madison at that time suffered from a stringent shortage of funds and was enabled to complete his labors only by the generous advances of money made to him by Haym Salomon. Thus Madison writes to Edmund Randolph concerning Salomon. "I am almost ashamed to acknowledge my wants so incessantly to you, but they begin to be so urgent that it is impossible to suppress them. The kindness of our little friend in Front St., near the coffee house, is a fund that will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. The price of money is so usurious that he thinks it ought to be extorted from none but those who aim at profitable speculation. To a necessitous delegate he gratuitously spares a supply out of his private stock."

Salomon also loaned sums of money to Robert Morris, General Steuben, Edmund Randolph and others in addition to large grants directly to the revolutionary cause. It has been estimated that the total of these advances amounted to about \$600,000 of the then valued money. This tremendous sum was never repaid either to him or to his heirs. Instead, Congress in 1893 ordered a gold medal to be struck off in recognition of his services during the revolution and in consideration of this memento Salomon's heirs waived claims which as to principal and accrued interest by that time amounted to almost \$3,000,000.

In these latter days when a mean and mistaken spirit of racial discrimination is unfortunately abroad in our land it has become fashionable in some quarters to think of the Jew as only a very recent immigrant to America's shores. Worse still, with our well known faculty of self-depreciation, we Jews acquiesce in this slander of our American origins and have failed to familiarize ourselves with the really splendid story of Jewish contribution to the development of American institutions from the earliest days of our country. We are unfamiliar with honored names of the Revolutionary period, such as Col. David S. Franks, Aaron Lopez, Isaac Seixas.

We are insufficiently acquainted with the varied, interesting and honorable career of Major Mordecai Noah. Nor is it generally known that the state of South Carolina furnished

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## BERNARD LAZARE — THE AWAKENING OF A JEW

Second of Three Articles on an Impassioned Defender of Jewish Rights

By DR. MARK SOLITERMAN

AS long as Lazare was analyzing the anti-Jewish theories derived from the dust-laden books in the libraries, he could assume an attitude of detachment towards the Jews. But his fight with the anti-Semites and his experience in the Dreyfus affair destroyed this illusion. He was awakened not only to anti-Semitic realities, but to the problems of Jewish life as well. He was forced to see hordes of anti-Semitic hooligans, thirsting for Jewish blood, running through the streets of Paris screaming *Mort aux Juifs!*, and like innumerable other intellectuals of his type, he had to pass through a profound, painful moral and spiritual crisis. He emerged from it a greater man, a Jew of nobility, with the traits of Akibah and Jeremiah ingrained in him.

He revealed his tortured soul, his distress, his passionate protest against the wrong done to his people, his clear comprehension of Jewish woes, and his devotion to the cause of Israel in his unfinished swansong: *Le Fumier de Job*. It is almost an autobiographical work. He does not defend any longer; he attacks. He no longer pleads; he accuses — not the Jewish people, as in his book on anti-Semitism, but the Christian world, the Church itself. Seldom had a Jew spoken with such dignity and boldness, as Bernard Lazare.

He certainly could not remain blind to the fact, that, as far as his experience went, the French Jewish community consisted of honest people, good citizens and good fathers and husbands. Whether they were business men, professionals or intellectuals, their standards of ethical conduct were in no way different from those of their Christian neighbors. And undoubtedly they were more liberal and more loyal to the Republic than any reactionary Christian Frenchman. Their religious life was free from hatred, fanaticism, from the perversion of the religious spirit known as clericalism. Their rabbis were cultured men, without superstition or bigotry, who mixed no politics with religion. The Jews of France participated in every national endeavor and made no small contribution to the sum of

French culture. Yes, there were obnoxious and criminal Jews too, but were Christians solely gentlemen and saints? Why then this savage hate let loose against the Jews?

He must certainly have examined his personal position too. Was he an undesirable citizen, a dishonest man? Why should he be insulted and baited? An inner analysis began.

The results were to be systematically outlined in *Le Fumier de Job*. He intended to examine the various Jewish reactions to the world in the form of a discussion between three different persons. But actually he wanted to find a meaning for the word Jew. He had himself once been prejudiced against the Jews. He had imbibed the gentile distortions about his own people and had even been attracted by Catholicism, in spite of his free thinking. Some kind of wrath overtook him against his people who proclaimed the Messiah only to reject him when he came to them . . . Sometimes he felt against them a real hate. He was so different from these money changers, from these merchants! . . . When he reproached himself for the fury he felt against those of his race he thought of Jeremiah calling Nebuchadnezzar against the Hebrews . . . Another time he thought that surely he did not belong to this race . . . When he heard *Mort aux Juifs!* he had felt he had no Jewish soul, and he did not feel Jewish. He had dreamt of belonging to the people amongst whom he lived, the French people. He was brought up to rejoice at the joys, to grieve at their woes. The soil, the sky were his. He cherished this country. He believed that he was a brother to them, of the same blood. But it was a dream. It had been said that he was a stranger. He had awakened to find himself a Jew, but he did not know what a Jew was. What ~~was~~ a Jew? The word sounded foreign to him. "Am I not a man because I am a Jew. I must know why I am hated, and what I can be."

Being Jewish, for Lazare, involved an ethical duty, because the bearing

of the name "Jew" carried with it too much ignominy and outrage. A Jew, he reasoned, who desired to be of service to the world must be *himself*, must elevate his own personality. The world was always antagonistic to the Jews because they were different, because they had a shorter road to travel to come to reason. The world was afraid of their potentialities. But they could develop these potentialities properly if they knew how to be Jews.

His unfinished *Le Fumier de Job*, an overwhelming book, shows that he had these potentialities well outlined. In one chapter he confessed: "I have conquered the pride of being a Jew. I know why I am one, what is binding me to the past of my people, and the present, what is compelling me to serve them and what is justifying me to clamor for their rights."

The inner spiritual crisis thus resolved itself into the realization of the inalienable right of the Jew to live as a Jew. But his attitude towards the Christian world could not remain the same. This world which commanded the destinies of the Jewish people had to be considered from a Jewish viewpoint, and consequently a new Jewish philosophy had to be formulated.

To begin with his beloved France. The whole Dreyfus case, whatever it was, a judicial error or a deliberate conspiracy, could have been settled in a half hour's discussion were not Dreyfus a Jew. But because of this fact, for the sake of keeping Dreyfus on Devil's Island as a symbol of Jewish treachery, the government allied itself with spies, traitors, forgers, with the scum of the French society. It brought the country to the brink of a civil war, it demoralized the army, it lowered the prestige of France abroad to the great delight of the German Foreign Office, it poisoned its national life. The press, like a burst sewer pipe, was infecting the country with lies, libels, hate, cannibalism, lawlessness, and the most responsible generals in the affair were more interested in proving an innocent

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Jew guilty than in punishing the real traitor, or even caring about national defense. This was called patriotism. After the suicide of Esterhazy's accomplice, the forger Henri, a priest issued a demand that all Jews be skinned and their "hides" used to make bed spreads. In Joseph Reinach's history of the Dreyfus affair are described the various kinds of tortures those for whom Henri was the national hero wanted the Jews to suffer. They are curious examples of sadistic, anti-Semitic inventiveness. There was not a wall, not a public building, without scribbled insults to the Jews and appeals for violence against them. All sorts of 'idealists' discarded their magnanimous principles when it came to the Jews. The refined men and women of the French salons lowered themselves to the standards of the Russo-Polish-Roumanian pogrom hooligans. Men of art and letters, socialists, anarchists, clergymen, liberals and reactionaries, rogues and scoundrels united for Jew baiting.

Lazare witnessed the anti-Semitic rabies which afflicted a cultured, chivalrous nation, and he blamed the Christian world for causing the miseries of his people.

He courageously attacked the church for having identified itself with clericalism, reaction and anti-Semitism, though he realized and respected the great spiritual power of the church. The participation of the church in the anti-Semitic drive embittered him against it. Sincere and frank in his criticism, he did not spare his sharp expressions. To those who objected that it was not becoming to a Jew to criticize Catholicism and the church, he answered that refraining from criticism would have meant "to contest the right of the oppressed to defend themselves. For twenty centuries the Jew has been robbed, assaulted, massacred, burnt, yet his right to protest is being contested." His indignation was extreme when he discovered rich Jews had given 400,000 francs for Catholic activities, money which had been used to spread anti-Semitic periodicals and booklets. "They are," he cried out, "licking the hand which is striking them. They prostrate themselves before those who are trampling on them. They kneel before those who are insulting them. They are the ones who are paralyzing our defense. Their degradation, their cowardice, is such that it has provoked the just disgust of their enemies and given nausea to

any Jewish soul."

In the light of the results obtained by those German Jews who supported the Nazis, the prophetic quality of Lazare's protest can be appreciated. He believed that every Christian was unconsciously prejudiced against the Jews; that Christians had a mystic, not a human conception of them; that they stood before the Jew as before an unknown land; that while they were insulting and degrading him they at the same time attributed to him a mysterious and all-powerful influence in world history.

What can Christianity offer to the Jew, he asked? The ethics of Christianity were only the crystallization of the ancient Hebrew ethics. Jesus was the purest emanation of Israel's conscience. Jesus had typified the existence of the Jewish people. The Jewish people is the Christ of all peoples. It is the Jewish people who carries the crown of thorns.

Lazare accused the Christian world of having demoralized the Jew while the Christian oppressor was in no way a paragon of ethics. He accused the Jewish bourgeoisie of France and Italy of having become corrupted in their contact with Catholicism, but he had no longer any quarrel with the poor Jews, the mass of the people, who never knew where the next piece of bread would come from, nor who would be the next victim of a pogrom.

The Jews had become the real Christians, he claimed. Slapped in the right cheek they offered the left, and their backs to boot. This "stiff-necked" people had become a people of slaves. They looked for nothing else than to keep quiet, to disappear, to be small, to be forgotten—all in order to attain peace. To defend oneself seemed to be a crime among the Jews, except to use gold in defense.

There were two classes of Jews whom Lazare disliked. The first were the baptized or unbaptized Jews who for safety's sake joined the Jew-baiters. They were the Jews who blamed their brethren for causing the "anti-patriotic campaign" for Dreyfus' liberation, and libelled them exactly as the anti-Semites did. They were a malignant growth in the social life of the Jewish community and could only be produced by the abnormal conditions of Jewish life.

But his attack on the Jewish bourgeoisie was not less passionate. He spoke of them with the same bitter-

ness as he did of the clericals and reactionaries.

He blamed the rich French Jew for retreating before the blackmailing of the notorious anti-Semite, the baptized Jew, Arthur Meyer. He affirmed that when Meyer was silent, it meant that the rich Jews had given him money, because when the militarist and clerical rabble and even the abject Drumont needed money they held out their hands to the Jews. He called the Jewish bourgeoisie upstarts considering it no honor to belong to the tribe of martyrs. They did not want to remember the past. They had recommended the tactics of: "Make thyself small . . . this is the salvation, because the enemy will pass by . . ."

In his book Lazare rose to prophetic pathos. In pain he exclaimed: "Jewish people, what part of the earth has not been drenched with your blood? Always in flight, always looking for a haven, but never finding the garden of rest, the land of salvation. When you believe you have found the Promised Land, persecution returns."

His meditations provoked these questions: "What are the things Jews have not experienced? What did they not try? What shame and pain had they not endured? What triumphs had they not known? What defeats had they not accepted?" And marveling at this endurance he cried out from his heart: "Martyr people, thou art beautiful in the ages of long-suffered sorrow."

He undertook his own study of Jewish history and hoped to write an economic history of the Jews. He rejected the Christian and Jewish interpretation of the history of the Jewish people. The first had created an imaginary mystic being, a monster, whom they endeavored to find in real life; the others had written an apology. The great Jaures was also misled by this emotional, prejudiced, unscientific interpretation of Jewish history and the Jewish spirit. He accepted without criticism Marx's idea that capitalism was the essence of Judaism. Lazare answered by a brilliant analysis of the real spirit of Judaism in his essay: *La conception sociale du Judaïsme et le peuple Juif*. He showed the fallacy of Marx's interpretation of Judaism. Drawing his information from many sources, he proved that neither in the Bible, nor in the Talmud, nor among the Jewish scholars and theologians was it

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# THE WALL OF TEARS

By MORDECAI H. LEWITTES

IT IS said that to the Jewish child of Eastern Europe the barren four walls of his home were unreal compared to the Western Wall in far-off Palestine pictured in his mind's eye. Many were the legends which he had heard about this miraculous structure. This Wall, it was said, had been built by Solomon from the contributions of the poor. It was of imperishable construction. When Nebuchadnezzar and his pillaging hordes set fire to the first Temple, and four hundred years of Hebrew glory went up in flames, one wall escaped. It was the *Kotel Maaravi* or Western Wall. When Titus and his barbaric legions set fire to the Second Temple, three walls burned down. Titus raised his deadly weapons to destroy the remaining wall, but at that moment his hand withered. Six angels descended from heaven, alighted on the wall, and wept. Their tears penetrated into the very mortar and hardened the stones, so that they became eternally immovable.

Symbol of an eternal people, the wall too was eternal. Said the Rabbis: "The *Shekinah* or Divine Presence will never be removed from the Western Wall of the Temple."

Under the Romans and Byzantines the Jews were allowed to visit the Temple ruins, once a year, on Tisha B'av, the anniversary of the destruction of the Temple by Babylonians and Romans. Writing at the end of the fourth century, Jerome described how Jews had to bribe the Byzantine guards for the privilege of remaining a little longer at the Wall to pour out their tears. It was not until after the Crusades that the Jews gained uninterrupted access to the holy relic, which became the scene of religious and ecstatic devotions well-nigh unparalleled.

That section of the ruin where the Jews lament is but 30 meters long. In front of the Wall is a narrow pavement about four meters in width. The Wall itself is about 20 meters in height, but composed of distinctly different strata. The four lower layers are of immense stones, protruding in the center, each surrounded by a thin border. One sees identical stones in the so-called Tower of David. It is now definitely known that such stones were prepared by Herod's skilled artisans. The wall near the Cave of Machpelah

in Hebron, another holy relic, is built of such stones too, for Herod's winter home was in Hebron. Above these four layers are courses of undrafted masonry. These layers were built by the Romans. The highest stratum of smaller blocks is of Arabic, Middle Age workmanship. But by far the greatest part of the Wailing Wall is below the ground. The drafted masonry, characteristic of Herod's Temple, extends for seventy-eight feet below the present surface.

The traveller who visits the Wall on Yom Kippur eve is impressed by the varied types of Jews who gather to pray there. The tourist enters the Old City by way of the Jaffa Gate, and jostled by the hurrying crowd, begins to descend toward the Wailing Wall. Beggars, trachoma-ridden and in tatters, tug at your coat, begging for alms. An Arab street-urchin, barefoot, screams with pain as some careless tourist treads on him. The Arab with the vacuous smile who daily aids the blinkered camel in turning the olive press, deserts his charge and joins the beggars, receiving a royal reward from the charitable pilgrims. One descends

innumerable steps, until suddenly a right turn is made, when an even steeper descent begins. But here the path is inconceivably narrow. An Arab muleteer becomes inextricably entangled with his donkey, its precious load of pebble and sand, and the milling crowd. Finally he is able to resume his customary prodding of the donkey, and to soften his imprecations, while the penitent worshippers continue their interrupted pilgrimage. At last one pushes his way into the crowd standing before the Wailing Wall.

It is indeed a queer sight that meets one's eyes. So crowded is the pavement that it is almost impossible to move. Thousands have forced their way into that small area. At the left are women weeping copiously, each one pushing forward in an attempt to kiss the Wailing Wall. The majority are pious Jewish women from Mea Shearim, simply clad, their heads covered with black shawls which only lend an even more tragic note to their mournful appearance. An utter contrast is presented by the Kurdite women, who wear brightly colored green or orange head-dresses, red or purple robes, and large white shawls over head and shoulders. In the center are the Sephardic Jews, many of Arabic appearance, with red fezzes. Others have green head-dress and brightly striped garments. On the right are the Ashkenazic Jews, many of them descended from families which have wailed at the Western Wall for five or six generations. Their inner garments have green stripes, like the *abaya* of the Arabs; over that is a snow-white kittel, and on top of that a purple mantle. The head is covered by a fur *streimel*. These worshippers insert crumpled notes into the crevices of the Wall bearing their petitions to the Almighty for health, wisdom, and sustenance. They press their lips against the stones already worn smooth by the kisses of pilgrims, fulfilling the words of the Psalmist, "For thy servants take pleasure in her stones and love her dust" (102, 15).

Others try to come near the Wall, but cannot push their way through the crowd. Many a bewildered pilgrim who begins the eighteen prayers at the

(Continued on next page)

## WOMEN IN ISRAEL

By Gay Siegel

(Aged Thirteen)

LO! in the land of the olives where  
the palm trees sway  
Where the Weeping Wall is holy,  
and the religious pray—  
Towers above these relics a new,  
a modern land  
Which was formed, molded, by a  
strong yet gentle hand.

Where the gentle, balmy winds  
whisper trust and love and life  
And the palms in the desert, swaying  
in the breeze, protest of war and  
strife.

For these we bow at her feet,  
For blessings of love and life so sweet.  
We pray that she, Hadassah,  
Judah's guiding star  
Shall remain bright, for those who  
seek her help afar.



right end of the Wall (despite the strict prohibition against moving) is forced because of the jostling crowds to complete the prayer at the end of the Wall.

The curious tourist may return to the Wailing Wall at night. Arabs sitting in an open inn and listening to the reading of the Koran, point the way to the steep desert. But now the Wall is bathed in the twin garment of moonlight and silence. A lone Sephardic Jew sits on the pavement quietly repeating some verses from the Book of Psalms. It is the Wailing Wall in one of its rare moods, for seldom is one privileged to see the Kotel alone in all its majesty, undisturbed even by the devotions of pious worshippers.

But the visitor who visits the Western Wall during one of the holidays has not seen the Wall in its most characteristic moments. It does not readily lift its veil before the curious gaze of the multitude. If one wishes to know what ecstasy can be inspired by the Kotel Maaravi he must repair there on the Sabbath, at nightfall. A handful of Ashkenazic Jews in their long robes are gathered before the Wall. One pious worshipper sways violently hither and thither reciting in a loud voice, "O God the heathen are come into Thine inheritance, they have defiled the holy temple, they have made Jerusalem into heaps. How long, O Lord? Wilt thou be angry forever?" (ps. 79, 15). The raucous voice startles one.

Night falls, and with the appearance of three stars the *maariv* evening service is begun. The first words of the reader are a signal for an outburst of lamentation and wailing. There are tears in the very chant used by the reader. The man who had previously recited psalms now raises his voice to such a loud pitch that he soon grows hoarse and can proceed only with great difficulty. As the prayers continue the worshippers sway more and more rapidly till one wonders at their physical endurance and marvels that they do not drop from sheer exhaustion.

The sentence proclaiming the Unity of God, the *shema*, is protracted for many moments until finally the word "one" is uttered. A young Yeshiva student, scarcely fifteen years of age, already exhausted, summons all his strength to sanctify the name of the Holy One and to proclaim his Unity. He wrings his hands, he sways, he puckers up his face in a look of agony

that even surpasses El Greco's portraits of pain and suffering. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." With each word are mingled groans and wails that cannot help but stir one to his very depths. The women interrupt their prayers to cling to the wall, and to shower fervent kisses on the giant stones. Such religious devotion, such pious fervor, such ecstatic worship one is seldom privileged to see.

At last the 18 prayers are reached and all is silence again. The swaying continues, one Sephardic Jew falling to the ground in complete prostration instead of making the bow required. Fully a half hour passes before the short eighteen prayers are completed, and the reader takes three steps backward. The wailing and shouting are resumed but do not attain as high a pitch as before. A prayer for the dead is now recited. The worshippers crowd to the Wall and bestow upon it a parting kiss. They then go to the nearby synagogue, in complete darkness, and ascend the rickety stairs until finally a ray of light from the sexton's can-

dle appears. The candle-light reveals deep excavations, where archaeologists have explored the vast layers of stone, some possibly from Solomon's Temple, now buried beneath the surface of the city. The *havdalah*, or parting prayer to the beloved Sabbath, is recited, and the pious worshippers wend their way homeward, inwardly praying for the coming of Elijah and the restoration of the glorious Temple.

One is reminded of Bialik's famous words in his poem, "Night Thoughts":

"O cup of tears, my muse, O cup of new born tears  
That move the heart, and stir within the soul dark fears,  
Go wander, fly to heaps and ruins of ancient years  
To the Western Wall, to patriarchal tombs and biers.  
Go stand by the road where exiles trod in blood and gore,  
Receive the warm tears shed o'er tribulations sore,  
And take the uncooled tears and o'er my sweet lyre pour  
Until not one remains and my wound will pain no more!"

## "THE TRUMPET OF JUBILEE"

A Review by Dr. Israel H. Levinthal

THERE is a striking passage in this new volume by Ludwig Lewisohn, in which the author describes an American writer that may most fittingly be applied to Lewisohn himself: "An eminent American Jewish man of letters, a man who, whatever the ultimate importance of his works, had written both profoundly American books and had married Jewish matter to English speech as none other had done." No writer in the English language in modern times has so "married Jewish matter to English speech" as has Ludwig Lewisohn. He knows Jewish life; he drank of the Jewish tradition; he is saturated with a holy conviction of the dignity and the worth-whileness of that tradition. It is to be expected then that the present tragedy in Nazi Germany should reveal to him the deeper drama that has been and is being enacted in the hearts of so many Jews who were suddenly caught in its maelstrom.

The book tells the story of Kurt

Weiss, a brilliant professional man living in Germany. He is a Jew, but to his mind—and it was to the minds of so many others of his day—it is more important that he is a German. He felt he could best be one by surrendering every iota of Jewish affiliation or attachment that he still possessed. Even the sudden transformation of events in 1933 could not prove to him he was wrong. Too late he realized the true significance of what happened to him and to his beloved Germany. "The depths were open. The earth had been split asunder. Primordial madness and ferocity had come back. The jungle was invading the world. Tooth and claw and poisoned fang alone were left."

All his life he was a determined optimist about the progress of civilization. He had come to believe that Germany and civilization were synonymous. How bitter now was his disillusionment! "Civilization is a mask. The mask is off and the primordial  
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## BRITAIN'S OFFICIAL HISTORY OF THE JEWS IN PALESTINE

*(In the voluminous report of the Palestine Commission there is a remarkably interesting outline of the history of Palestine, of the Diaspora and of Zionism. The REVIEW reprints below the first of these condensed but highly illuminating sketches, including the foreword of the Commission, which contains the kernel from which the partition plan for Palestine grew. —EDITOR.)*

THE "disturbances" which broke out in Palestine on the 19th of April, 1936, were the outcome of a conflict between Arab and Jewish Nationalism; and when in the following November we visited the country, we expected (to adapt Lord Durham's famous sentence) to find "two nations warring in the bosom of a single state." But we did not expect to find so wide a gulf between them or one so difficult to bridge. Such a conflict in a land consecrated to three world-religions, Judaism, Islam and Christianity, is tragic enough in itself; but it is the more tragic because, while in the actual "disturbances" one side put itself, not for the first time, in the wrong by resorting to force, whereas the other side patiently kept the law, it is fundamentally a conflict of right with right.

To explain how that unhappy situation has come about a brief historical introduction is required. The present problem of Palestine, indeed, is unintelligible without a knowledge of the history that lies behind it. No other problem of our time is rooted so deeply in the past.

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In the course of the second millennium B. C. the lands that lie along the eastern coast of the Mediterranean were subject to periodical incursions of Semitic tribesmen pressing seawards across the Arabian desert from the barren steppes of the North. In Palestine these immigrants became known as Hebrews, and one tribe or group of tribes, who claimed descent from Abraham of Ur, acquired the name of Israelites from Abraham's grandson, Jacob or Israel. From the old tradition of a migration of these Israelites to Egypt, their persecution by the Pharaohs, and their return to

Palestine under the leadership of Moses emerges the historical fact that by about 1100 B. C. the Israelites had occupied most of the hill-country in Palestine and that they were already distinguished from the peoples of the coast (the Phoenicians or Philistines) and from the Semites of the desert beyond Jordan by their peculiar religion.

In sharp contrast with the idolatrous polytheism of all the ancient world, the Israelites had conceived the idea of one invisible God and had incorporated what they believed to be His commandments in the Mosaic Code. The rise of this people to a great place in history is so familiar from the pages of the Old Testament that for present purposes it can be very briefly summarized.

The period of the Judges was a period of tribal disunion and constant conflict with neighboring foes. Hostile pressure, especially from the Philistines, led to the establishment of a monarchy: and under King David (c. 1010—970 B.C.) of the tribe of Judah and his son and successor, King Solomon (c. 970-930 B.C.), the Israelites as a whole were effectively united, the Philistines and other enemies were decisively defeated and the power of the new kingdom was extended for a time not only over all Palestine but over most of the territory north and south that lay between the rival empires of Egypt and Assyria.

On Solomon's death a decline set in. The people of the coast recovered their independence. The northern tribes broke away and established a separate Kingdom of Israel centered around Samaria, estranged from and sometimes at war with the Kingdom of Judah, in which, largely owing to the fact that the Temple which Solomon had built at Jerusalem was the outstanding visible symbol of the Hebrew faith, the tradition of Hebrew thought and culture was henceforth mainly concentrated.

This schism of Palestine facilitated its inevitable subjection to whichever should prove the stronger of the neighboring empires; but the two kingdoms and the coast towns succeeded in maintaining a precarious independence for some 200 years—a period

distinguished above all else by the lives and writings of the major Prophets. In 721-715 B. C. the first blow fell. The northern kingdom was incorporated in the Assyrian Empire, Samaria was destroyed, and the abler and wealthier section of the population were deported to distant lands. By submitting to Assyrian suzerainty the southern kingdom escaped such rigorous treatment for a few more generations; but about 585 B. C. Judah suffered from Nebuchadnezzar, king of a new Babylonian Empire which had replaced Assyria in Iraq, the same fate as Israel. Jerusalem was sacked and dismantled, and a large part of the people were removed to Babylon.

The "captivity" did not last long. In 539 B. C. Cyrus, the founder of the Persian Empire, occupied Babylon and in 538 B. C. he permitted the Judean exiles to go back to Judaea. Some of them remained in Iraq, but the majority—the number has been reckoned at 40,000—returned to their historic homeland and set themselves to rebuild the Temple and reconstitute their national life in a little inland state. For the next three or four centuries the history of the "men of Judah" or Jews is unrecorded, except for the fact that they were governed as part of the fifth Satrapy of the Persian Empire and afterwards came under the Ptolemaic successors of Alexander the Great.

But modern research ascribes to this dark period a flowering of Hebrew culture. It was the period, it is held, when the Mosaic Law or Torah took on its final form and became the binding code of social life as well as of religious observance, and when such varied achievements of Jewish thought and art as Job, Ruth, the Song of Solomon, Ecclesiastes, Proverbs and some of the finest Psalms were composed.

The next phase opens with the conquest of Palestine by the Seleucid rulers of Syria and its sequel, the first persecution of the Jewish faith. Hellenism was now in the ascendant, and an attempt was made to force the Jews to abandon the rule of the Torah and adopt Greek gods and ways of life. Led by the Hasmonaean family, of

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whom Judas Maccabaeus and John Hyrcanus were the outstanding figures, the Jews successfully revolted; and from about 150 B. C. onwards they not only recovered the long-lost independence of Judaea but extended their rule north, south and east till it reached something like the limits of the realm of David and Solomon. But the next of the many conquests of Palestine was now imminent; and against the might of the expanding Roman Empire the Jews could not maintain their freedom. In 63 B. C. Pompey stormed Jerusalem. Never since then has Palestine been an independent state.

Though the form of government varied and tributary native rulers, like Herod, were allowed to bear the name of King, Palestine was now virtually a Roman Province. That it proved unruly was partly due to the oppression and extortion of some of its Roman overlords; but so strong on the one hand was the national spirit of the Jews and so bitter on the other the feuds that grew up among them that the best of governments would have found Palestine difficult to keep at peace. A century of constant strife culminated in a general revolt in 64 A. D., which was only repressed after years of bitter fighting when, in 70 A. D., Jerusalem was taken and sacked by Titus, and the Temple, the scene of the last resistance, burnt to the ground.

But the Jews were not yet crushed. They rebelled again in 115 A. D. and in 132 A. D. This latter uprising was so successful that Rome determined to make its repetition quite impossible. In 135 A. D., Jerusalem was destroyed and its site ploughed up. Many of the population were put to death, and many more carried off to slavery. From that time onwards Palestine steadily sank into obscurity. Its diminished population dwindled still further. While the Jews who had spread themselves over most of the rest of the world increased and multiplied, there were soon only a few thousand of them left in their old homeland.

The history of Jewish Palestine, thus ended, had been enacted for the most part in a country about the size of Wales; but it constitutes one of the great chapters in the story of mankind. By two primary achievements—the development of the first crude worship of Jehovah into a highly spiritual monotheism, and the embodiment

of this faith and of the social and political ideals it inspired in immortal prose and poetry—the gift of Hebraism in ancient Palestine to the modern world must rank with the gifts of ancient Greece and Rome. Christians, moreover, cannot forget that Jesus was a Jew who lived on Jewish soil and founded His gospel on a basis of Jewish life and thought.

For five hundred years Palestine remained under Roman and Byzantine rule, and then in the seventh century A. D., it underwent yet another conquest. Inspired by the rise of Islam, the third great monotheistic faith to be born in the stretch of Semitic country between the Persian Gulf and the Mediterranean, the Arabs broke out from the Arabian desert and started on a career of conquest almost as remarkable as that of Macedon or Rome. Between A. D. 632 and 713, they invaded and occupied in quick succession Syria, Iraq, Persia, Egypt, the whole length of the north African coast, and finally Spain. When their further penetration of Europe was stopped in 678 and 717 by the resistance of Constantinople and in 732 by the victory of the Franks at Poitiers, the whole of the Mediterranean seaboard, with much of its interior, curving round from the Pyrenees in the west to the Taurus in the east, had fallen and for three centuries was to remain, under Arab rule. This was the golden age of the Arab. Their sea-power commanded the Indian Ocean and contested the command of the Mediterranean. Their trade extended from Cadiz to Cairo, Bagdad and Zanzibar and beyond to India and China. They took the lead in civilization. Their chief centers of population and wealth were also nurseries of the sciences and arts. Scholars from Central and Northern Europe, still in the Dark Ages, came to Arab universities for learning, and it was through Arabic translations of the classics that Hellenism was preserved and handed on to inspire the Renaissance and the birth of the modern age.

In all this activity and achievement Arab Palestine took no great part. Jerusalem had been rebuilt, and the conquering Arabs established there a university which became a local center of Arab learning; but, secluded among its stony hills, Jerusalem could never compete in wealth or culture with the cities in the fertile plains and valleys of Iraq, Egypt and Spain. Only one

or two lesser figures in the great company of Arab men of learning were Palestinians; and the only great work of art which has survived from the age of Arab independence is the Dome of the Rock, a magnificent mosque erected towards the end of the seventh century in the center of the wide stone platform which once had borne the Jewish Temple. But in one respect Jerusalem attained a higher place in the Arab world than Bagdad or Cairo or Granada. On that sacred platform, the Haram esh Sharif, besides the Dome of the Rock stands the Mosque al Aqsa, with Mohammed is recorded to have been conveyed by God, and Moslems believe that from the Rock itself the Prophet took flight on his magic steed to heaven. The Haram esh Sharif, therefore, ranks with Mecca and Medina as one of the three paramount "Holy Places" of Islam. Indeed it preceded Mecca as the Qibla or point to which Moslems turn in prayer.

In the course of three or four hundred years the Arab Empire began to decay and disintegrate, and the Arabs of Palestine, like the Jews before them, were exposed to alien conquest and subjection. In the eleventh century all the Arab states in the Near East were reduced by the Seljuk Turks. From 1095 onwards Palestine was exposed to a series of intermittent invasions from Christian Europe, known as the Crusades, which, inspired partly by the vision of recovering the Holy Sepulchre and partly by more material aims, succeeded in maintaining a precarious Kingdom of Jerusalem till the latter part of the twelfth century and a foothold on the coast for another century, after which the whole of Palestine reverted to Moslem rule. For most of the next 200 years it was subject with Syria to the Mamluk dynasty in Egypt, and during that period it was subjected to the devastating Mongol raids of Hagu and Tamerland. In 1517 it was conquered, with Syria and Egypt, by the Ottoman Turks; and in the hands of the Ottoman Sultans at Constantinople it remained except for the few months of Napoleon's invasion and the few years of Mohammed Ali's occupation, till the World War of 1914.

In the twelve centuries and more that had passed since the Arab conquest, Palestine had virtually dropped out of history. One chapter only is remembered—the not very noble ro-

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## A SURVEY OF BACHELORS IN THE BROOKLYN JEWISH CENTER

By SONIA GORELIK

CONVENTIONAL people view the bachelor as something of an irresponsible play-boy who craves a strange variety of women for diversion, and refuses to settle down to a normal healthy existence. This is an unfair attitude.

Men past the age of thirty have a much more serious regard for the marriage problem than the man who marries in his youth. The bachelor views the relationship more intelligently and with much more reasoning. It isn't a quick flippant love affair for him, but the realization of the need of compatible companionship and the stability of a home.

Why haven't these men married, and what are their reasons for remaining contrary to socialized ways of living? To get some basic reasons that might lead to an answer I selected the Brooklyn Jewish Center as a laboratory, and interviewed a dozen men of marriageable age belonging to it. These men are all over the age of thirty-five, and in most cases so well set financially that they cannot offer materialistic motives for avoiding the altar. My questions ran as follows:

(1) Do you believe marriage should be based on love, or on other considerations?

All agreed that financial security was of paramount importance, but only two out of the twelve found that other considerations besides love were essential. They thought that it is only when the individual is not financially stable that other considerations become important factors.

(2) Do you favor the services of a *shatchun* (marriage broker)?

Eleven out of twelve said "no," and very emphatically. The twelfth realized that "only as I grow older" might a *shatchun* with an ounce of conscientiousness possibly unite two souls who had been separated by fate. Not one however would be prejudiced against the woman who used this means of securing her own happiness. All the gentlemen questioned revealed that at one time or another they had been approached by marriage brokers, but not one had "taken advantage" of their recommendations.

(3) Do you find the Jewish Center

a preferable way of making social contacts?

The neighborhood community center was agreed by all to be the best means for meeting people of the other sex socially, but they felt that the Center attracts only the young and frivolous debutante in her late teens who is still flighty, and steer clear of this jamboree.

(4) What type of girl do you find most attractive?

The answers varied slightly, only one out of the dozen insisting upon a woman being very attractive, though specifying, "not beautiful and dumb." Another said he would be attracted by a woman who was of an "independent nature with a well-balanced mind." All demanded intelligence, neatness, good background, breeding, perfect naturalness at all times, the ability to cultivate the husband's interests, and, as to appearance, a fair degree of attractiveness. All those questioned, unanimously insisted that a woman, if she is really honest and sincere in her affections, will make every effort to encourage a man's interests. Also the impression could be gathered that a girl's persistence in attracting the attention of men is not disliked by them. Of course there is a catch to this statement—the girl must know the man's exact attitude before taking the initiative.

(5) Do you think life would be fuller and happier if you were married?

It is a good omen when all but one agreed that life would be happier if they took women in holy wedlock. The lone exception had no comment to make.

(6) Do you believe in early or late marriages?

Youthful enthusiasm and optimism overlooks many obstacles, said nine of my victims. Two young people can mold themselves into the same way of thinking, and can more easily become acclimated to each other. The other three ridiculed the idea of a successful early marriage unless the couple could meet their financial obligations.

(7) Has marriage among your friends disillusioned you?

Down went the matrimonial thermometer, when ten out of twelve gave me an affirmative answer. A very small percentage of married couples are perfectly happy, the majority claimed. Fifty per cent of the marriages are complete failures and are only bound together by the devotion of the husband and wife to the children. Thirty per cent are just fairly tolerant of each other, and a scant twenty per cent—if that high—are genuinely happy.

(8) Does the age of a woman make a difference?

The usual consensus of opinion that the older a man gets the more does he prefer youthful women was not borne out by the results of this interview. As a man grows older his views on women change; where at one time he might have been inspired by superficiality, he now looks for the woman who has a more substantial attitude towards life. The ages of the woman he would like varies with his own age. At thirty-five he prefers a woman ten years younger than himself, at forty-five, twelve years younger, and at fifty-five, fifteen years younger.

(9) Do you find it difficult to meet the "right girl?"

With so many charming young ladies about it doesn't seem fair for the bachelor to admit the impossibility of meeting just the right woman, but that's the situation, and it must be accepted. Eleven out of twelve have found it difficult to meet the woman. Incidentally the twelfth was the only one who met women through business. For the others acquaintance with women came about through travel, introductions by friends and social gatherings.

(10) What attracts you first to a woman?

Sorry, but I must record that physical attractiveness comes first. Remember I speak now of "what first attracts." What *holds* the man's attention is another matter.

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# JEWISH NEWS IN REVIEW

By LESTER LYONS

A MESSAGE, signed by the chief Rabbi of Italy and other eminent Italian Rabbis, has been issued in Italy under the title, "The Rabbis of Italy to their Brethren." It vigorously replies to the extreme Fascist demand that Italian Jews sever all connection with Jews abroad. Declaring that Judaism is a single whole, the message states: "By adhering to our faith we do not offend other religious sentiments. If we maintain our fidelity to our history and our mission, we do not fail to fulfill our duties to the State. No one has the right to doubt our loyalty and no one can prevent us from being true to ourselves." Adverting to the Jewish National Home and the proposal of partition, the document asks Italian Jews to "bear in mind that these attempts to rehabilitate the persecuted Jews have been foreseen and approved by Divine Providence, their success depending entirely on the loyalty with which the Jews adhere to the precepts of the Torah." It warns against the dangers of schisms among Jewry and says: "He who does not shape his life according to Jewish traditions cannot pretend to represent Judaism."

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Sir Neill Malcolm, League of Nations High Commissioner for Refugees from Germany, has submitted to the League Assembly a report summarizing his activities for the past year. The report shows that although thousands of Jewish refugees have been able to emigrate to Palestine and other countries, nevertheless the settlement of refugees has not made such progress as is necessary or desirable, over 20,000 refugees being still in a precarious position. The Commissioner recommends greater co-operation among the nations with regard to this problem and a loosening of immigration restrictions.

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Anti-Semites do not get much opportunity to carry on their activities successfully in Denmark. An old Danish law makes the defamation of a religious community a punishable offense. Under this law prison sentences have been imposed on a number of Nazis who had published libelous statements against the Jewish community in Denmark. Besides impris-

oning distributors of anti-Semitic papers the Danish courts have ordered such publications confiscated.

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In Yugoslavia, a German Nazi paper was suspended by the government because it had attacked the government as favoring the Jews.

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Leading ecclesiastical dignitaries in Roumania seem to have outdone the peasants in Jew-baiting. They have urged that all Jews be expelled from the country and their property confiscated. The National Soldiers' Front, which includes the country's foremost military commanders, issued a proclamation ordering "a spiritual mobilization of all Roumanians against the vast Jewish plot which paralyzes the normal development of the economic and social life of the country."

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The Roumanian government is actively discriminating against Jews in trade and industry. M. Pop, minister of trade and industry, and a notorious anti-Semite, has requested industrial and commercial establishments to employ 75 percent pure-blood Roumanians as clerical workers and 50% of such Roumanians among administrative and technical personnel. Fines and withdrawal of license to do business await those who do not comply with his demand within three months. Many Jews have been dismissed from sugar and food factories taken over by the government.

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The National Peasant's Party, until recently considered the strongest democratic force in Roumania, has officially adopted the principle of anti-Jewish discrimination. In urging the supremacy of Roumanian labor the president of that party declared: "It is the duty of the government to close hermetically all the channels of Jewish infiltration."

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Paraguay has expelled or arrested a number of prominent Jews, several of whom had been living in that country for many years. The Jewish community fears that this is a prelude to

the expulsion of all the Jews and has appealed to American Jews to intervene. While the action of the government has been avowedly based on the supposed communistic beliefs of the victims the real cause is said to be Nazi provocation.

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The Spanish insurgent general, De Llano, has been broadcasting anti-Jewish propaganda, the viciousness of which is equalled only by its stupidity and fantasy. The present conflict in Spain, he says, is not a Spanish civil war but is one which Jewry is waging against the whole world. They hope to win this conflict, in his opinion, because they have won a similar war in Russia. The Jews, he says, are subject to a supreme council known as the "Kahal" which enjoys the highest authority among them. "Since time immemorial, for forty centuries, every Jew has given ten per cent of all his earnings to the 'Kahal' in order to facilitate the Messiah's coming." He further states that "although the 'Kahal' received 4,181,399,952 pesetas. All this money the Jews are spending on the promotion of Communism and the preparation of revolutions."

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At the annual convention of the Jewish War Veterans, held in New Jersey, 1,500 delegates adopted resolutions urging that the government investigate and put an end to Nazi propaganda in this country; that aliens engaged in such propaganda be deported; that the anti-Nazi boycott be intensified, and that the State Department call the Polish government's attention to its willful neglect of the Versailles treaty provisions with respect to the rights of minorities.

Mr. Samuel Untermyer told the delegates that the German Secretary of the Interior and the German National Organization for Tourists had issued an order barring foreign Jews as well as German Jews from parks, gymnastic fields, health resorts and all other places not immediately necessary for medical treatment. He exhibited a list of 51 "cells" and 18 Nazi camps in this country including 19 "cells" and 2 camps in New York

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State. He also warned against the imprinting of the Nazi swastika upon the American flag on posters announcing the annual reunion of German soldiers in New York, stating that it was a violation of the Penal Law of this State.

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In his closing report to the annual convention of the American Legion, held in New York, Harry W. Colmery, past National Commander of the American Legion, also urged governmental investigation and suppression of Nazi anti-democratic propaganda.

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After a long period of apathy in the face of terrorism perpetrated by the Arabs in Palestine, the Palestine government has taken decisive action against the ring-leaders. The government arrested and deported all Arabs of the High Committee that could be found and declared unlawful that committee as well as all local national Arab committees. It also deprived the Mufti of Jerusalem of the presidency of the Moslem Supreme Council and membership in the Moslem religious estates general committee, of which he was chairman. It was unable to arrest the Mufti because he took refuge in a Mosque, which is sacred Moslem territory. Explaining its action the Palestine Government officially stated: "The Palestine Government has been gravely concerned by the existence of an organized campaign of terrorism directed against individuals in this country. During the last four months this campaign has intensified its activities. Action now taken is a direct result of this murder campaign." The immediate spur to the government's action was the assassination by Arabs of James Y. Andrews, Commissioner of Galilee and his guard, Constable Peter R. McEwan.

The Mufti has since fled the Mosque and escaped from the country.

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Anti-Jewish attacks in Poland have reached the stage where bombs are being used. On one occasion a bomb explosion in Warsaw injured 18 persons. Another time a bomb placed in the office of a Jewish newspaper was fortunately found a few minutes before it was timed to explode. Such excesses have caused the entire Warsaw press, including papers that had previously encouraged anti-Jewish rioting, to appeal to the government for security and to ask it to take

strong measures against the bombers. Under the auspices of the New Workers Group, which has been waging a strong campaign against anti-Semitism, Poles have been demonstrating against Jew-baiting. The Premier of Poland told a delegation of Jewish leaders who complained of street attacks and damage to their property that the government would do everything possible to prevent a repetition of such anarchy and lawlessness which, he stated, was unworthy of the Polish nation.

« »

A World Congress in defense of Yiddish Culture met in Paris attended by over 100 delegates from Great Britain, the United States, Argentina, Poland, Palestine and about 20 other countries where Yiddish is spoken. Mr. Opatoshu, of New York, traced the origin of Yiddish to the 14th century and spoke of it as a national language of the Jewish people. The Congress resolved that Yiddish be recognized as a modern language, that Yiddish chairs be created in universities, and that a Yiddish university be opened in Paris.

« »

Non-Jewish employers in Manchester, England, dismissed 6 Jewish girl typists because they had refused to work on the day of Atonement. As a result of the publicity given this occurrence in the Manchester press other non-Jewish firms made offers of employment to the girls.

« »

At the request of Anthony Eden, British Secretary of State for Foreign Affairs, the Council of the League of Nations has approved a resolution authorizing Great Britain to study further and work out details of the scheme to partition Palestine. The Council, however, refused to commit itself to the merits of the plan. Pointing out that "the Mandate remains in force until such time as it may be otherwise decided," the Council deferred "consideration of the substance of the question until it is in a position to deal with it as a whole, and in the meantime entirely reserves its opinion and its decision."

The proceedings of the Council indicate that it is not enthusiastic over the idea of partition. During debate in the League Assembly the Norwegian representative told the other delegates: "The Balfour Declaration is a solemn undertaking which has to be carried out. The civilized world is

anxious that the Jewish work in Palestine should be continued."

« »

Canada is the scene of a growing anti-Semitic movement. The National Social Christian Party has been waging a virulent campaign against the Jews. It has issued 3,000,000 copies of a pamphlet which purports to prove that the Jews seek to dominate the world and that Jewish leaders encourage all kinds of crime. It has also distributed stickers to be pasted on stores, which are inscribed with a swastika and the words "Conquest of the Jew by the Canadian Fascist."

« »

An International Congress against Racism and anti-Semitism, attended by 300 delegates, met in Paris. Resolutions were adopted calling for a world campaign against racism and anti-Semitism, including the enactment of legislation making unlawful racial and anti-Semitic agitation.

« »

In Erfurt, Germany, a congress of a directly opposite character was held. There, representatives of 20 nations attended an International anti-Semitic Congress. A leading part was played by prominent Italian Fascists. The calibre of its deliberations and accomplishments may be judged from a resolution passed there which proclaimed the notorious "Protocols of Zion" forgery to be authentic.

« »

Following an anti-Semitic outburst by the mayor of Galt, Ontario, a Jewish alderman, Samuel Lunenfeld, offered to resign. The town council, however, refused to accept his offer and completely disavowed any anti-Semitic malice or prejudice. The mayor also issued a statement of apology, disclaiming any intention to insult the Jews.

« »

Although the Czechoslovakian government has not displayed any anti-Semitic tendency, it has recently issued a decree requiring German refugees to make their residence in small towns. This action has greatly alarmed the Jews in that country and has moved them to protest strongly against such ghetto isolation. They are trying to get the government to rescind that decree.

« »

A Jewish Hall of Fame, intended to contain the names of the greatest living Jews, has been established by

(Continued on page 23)

## ACTIVITIES IN THE BROOKLYN JEWISH CENTER

### INSTITUTE OF JEWISH STUDIES FOR ADULTS STARTS FIFTH SEASON

The Institute of Jewish Studies for Adults which Rabbi Levinthal started just four years ago and which continued ever since with such great success, began the fifth season of its activities the early part of October. A large number of men and women have already registered in the various courses.

The following courses are given this year:

On Thursday evenings all the classes in conversational Hebrew meet. Miss Irene Bush, Miss Lillie Rubee, and Miss Betty Ungar, all of the teaching staff of the Center Academy, Mr. Mordecai Halevi, Mr. Benjamin Hirsh, Mr. Emanuel L. Edelstein and Mrs. Jean Serbin-Beder, all of our afternoon Hebrew School faculty are taking charge of the various classes which range from an elementary beginner's course to a more advanced course in Hebrew conversation.

The course in the Bible as Literature is also being given this year on Thursdays at 8 o'clock by Mr. Louis J. Gribetz.

On Tuesday evenings Rabbi Isidore S. Meyer gives courses in Jewish history and Jewish religion, and Rabbi Dr. Michael Higger gives a lecture course in the Talmud and also a course in the Talmud text.

These courses are open to all men and women of our community. Only a nominal registration fee of \$2 to members and \$3 to non-members is charged. We hope that many of our members will avail themselves of this opportunity to become better acquainted with the intellectual and spiritual heritage of our people.

### RABBI LEVINTHAL TO TEACH AT THE SEMINARY THIS TERM

Rabbi Levinthal was honored with an invitation by Dr. Cyrus Adler, the president of the Jewish Theological Seminary of America, and the Board of Trustees of that institution, to occupy the Chair of Homiletics at the Seminary the coming term, to take the place of Prof. Mordecai M. Kaplan who received a leave of absence to teach at the Hebrew University in Jerusalem.

### UPTON CLOSE ON "JAPAN, CHINA AND THE WHITE MAN"

The speaker at our next Forum on Monday evening, October 25th will be the well-known traveller, radio commentator and lecturer Upton Close. The subject of his address will be "Japan, China and the White Man."

Upton Close is one of the most astute researchists into the causes of international strife who is today benefiting the American public with his findings. For sixteen years he has



*Upton Close*

ridden, tramped, wheelbarrowed, mule-littered and flown from one end to the other of the world's largest and most picturesque continent. He has dealt with diplomats, congressmen, brigands and coolies. He has edited the world's oldest newspaper printed in Chinese.

He is the author of "Eminent Asians," "Outline History of China," "Revo't of Asia," "Moonlady," and "In the Land of the Laughing Buddha."

Admission will be free to members of the Center; non-members will be required to pay an admission fee of 25 cents.

### ITTAMAR BEN AVI OF PALESTINE TO SPEAK THIS FRIDAY EVENING

At the late Friday evening lecture and musical services this Friday evening, October 22nd, we shall be pri-

vileged to have as the guest speaker Itamar Ben Avi, well-known Palestinian editor and orator. He will speak on the subject "The New Political Horizon of Palestine."

Rev. Samuel Kantor will officiate. All members and their friends are cordially invited to attend.

### INTERESTING PROGRAM OF ACTIVITIES PLANNED FOR SISTERHOOD MEETINGS

The Sisterhood of the Center opened the season's meetings last Monday with a most interesting program. Meetings will be held regularly throughout the season on the second Monday afternoon of the month.

The Program Committee headed by Mrs. I. H. Levinthal is planning a series of interesting meetings for the future. The programs will include reviews of some of the outstanding books of Jewish interest, and discussion of current Jewish events. All women of the Center are requested to reserve every second Monday afternoon of the month for the Sisterhood meetings.

There will be a Board of Directors meeting on Thursday, October 28th.

### COMING FORUM LECTURES

- Nov. 1st—Prof. Jerome Davis  
"The Next War, When and Why."
- Nov. 8th—Prof. Scott Nearing  
"World Economic Trends."
- Nov. 15th—Dr. A. A. Brill  
"The Sex Criminal — How to Cope with Him."
- Nov. 22nd—Dr. Joachim Prinz  
"Why Hitler is Not Overthrown"
- Nov. 29th—Ludwig Lewisohn
- Dec. 13th—James G. McDonald
- Dec. 20th—Norman Thomas  
"Dictators, Democracies and the Reason for Them."
- Dec. 27th—Pierre Van Paassen



**A REQUEST FROM RABBI LEVINTHAL**

Rabbi Levinthal would like to ask the members of the Center that inasmuch as he lectures this term at the Seminary on Tuesday mornings, that they should please bear this fact in mind in arranging appointments at which they may desire the Rabbi's services. He will appreciate it if such appointments are arranged for Tuesday afternoons instead of the mornings.

**CENTER LIBRARY**

The library of the Center is open to members of the Center and the public at large as per the following schedule: Mondays, Tuesdays, Wednesdays, and Thursdays from 3:30 to 10 P. M.—Sundays from 10 A. M. to 3 P. M.

Dr. Elias N. Rabinowitz, the librarian in charge, will be glad to be of service to anyone who may want information regarding books of Jewish interest.

**KOL NIDRE APPEAL**

We are taking this means of expressing our sincere thanks to all those who have pledged donations to the Center in answer to the appeal made by Rabbi Levinthal at the services held in our synagogue on Kol Nidre night.

The names of all donors will be published in an early issue of the *Review*.

**SABBATH SERVICES**

Kindling of candles at 4:52 P. M.

Friday evening services at 4:45 P. M.

Sabbath morning services, Parsha Vayera will commence at 8:45 o'clock.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh, at 4:00 P. M.

Mincha services at 4:45 P. M.

**DAILY SERVICES**

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 5:05 P. M.

**EXPRESSIONS OF CONDOLENCE**

Our expressions of condolence and sympathy are extended to the following:

Mrs. I. Lazarowitz of 925 Prospect Place upon the death of her sister on October 13th.

Mr. Harry Levy of 11 Ludlam Pl. whose brother, Max Levy died on October 5th.

## A SIGNAL HONOR FOR LOUIS J. GRIBETZ

DESIGNATED AS CANDIDATE FOR COUNCILMAN

**L**OUIS J. GRIBETZ, Chairman of the Editorial Board of the *Brooklyn Jewish Center Review*, has been named by the regular Democratic Party as one of its candidates for the new office of City Councilman from the Borough of Brooklyn. This selection displays a due recognition of an ability, industry and unselfishness which have distinguished Mr. Gribetz's activities in the community and in almost every branch of Jewish affairs.

Now a practicing lawyer of distinction, Mr. Gribetz commenced his career in the field of Jewish education. Following his graduation from the Yeshiva Rabbi Jacob Joseph, he was principal of the Talmud Torah at S. First and Rodney Streets, Brooklyn, one of the largest Jewish schools in the City. He has lectured extensively on Jewish education and Jewish interests. His appearances on the platform during a period of over 20 years have included many addresses for Hadassah, Ivriah, the Jewish Education Association, and other important organizations.

Active in the Center almost since its inception, he is a member of the Governing Board. For several years he has been and still is a member of the faculty of its Institute of Jewish Studies for Adults. He was Chairman of the Committee in charge of the inauguration of the library of Nazi-banned books, which was attended by eminent intellectual leaders headed by Prof. Albert Einstein.

In the field of Jewish religion, Mr. Gribetz has been noted for his assiduous efforts to safeguard and promote kashruth. One of the founders of the Kashruth Association of Greater New York, he signally advanced the cause of kashruth when, in the recent celebrated kashruth trial, he successfully vindicated the authority of the Orthodox Rabbinate to regulate kashruth in New York City.

Mr. Gribetz is a writer and speaker of unusual charm, breadth and vigor. Besides having contributed articles to many periodicals he was editor of the



*Louis J. Gribetz*

*Jewish Child* and associate editor of the *American Jewish News*.

His gifts as a writer and speaker have been prominently and indefatigably devoted to the cause of Zionism. In his book, "The Case for the Jews," the foreword and introduction of which were written by U. S. Senator Robert F. Wagner and Louis Lipsky, former president of the Zionist Organization of America, he dealt with the Balfour Declaration and the Mandate for Palestine. This book, which was widely acclaimed, has been generally regarded as a brilliant incisive and exhaustive analysis and defense of the rights of the Jewish people in Palestine.

He has been president of the 14th Brooklyn District of the Zionist Organization of America. A delegate to the first World Jewish Congress, he is a member of the Executive Committee of that Congress, a member of the Administrative Committee of the American Jewish Congress and Honorary Secretary of the Brooklyn Council of the American Jewish Congress. His activities in legal organizations include membership in the New York County Lawyers Association.

### W. P. A. FEDERAL THEATRE PROJECT AT THE CENTER

The Social and Entertainment Committee has completed arrangements with the W. P. A. Federal Theatre Project for the presentation of a number of plays in the auditorium of our building.

The following productions have been arranged for:

Wednesday evening, November 10th  
—“Patience.”

Wednesday evening, November 17th  
—“Prof. Mamlock.”

Wednesday evening, December 8th  
—“No More Peace.”

Wednesday evening December 22nd  
—“The Singing and the Gold.”

Admission to these productions will be 40c per person.

### SWIMMING CLASSES

Due to the engaging of two additional swimming instructors, it is now possible for our members, men and boys, to receive individual attention in learning how to swim and also how to improve their swimming. Paul Mirsky, a swimming examiner, and George Goldstein, a Senior Red Cross Life Saving member, are the two in charge of our aquatic activities.

The hours available are:

Monday 3-5 P. M. Boys—Individual instruction. 7-9 Men—Individual instruction.

Wednesday 3-5 Boys — Individual instruction. 7-9 Men—Individual instruction.

Thursday 7-9 Men—Individual instruction.

Friday 2-4 Boys — Individual instruction.

Sunday 10-12 A. M. Men—Individual instruction. 2-4 P.M.—Junior and Senior American Red Cross Life Saving classes.

Those interested can make arrangements with the instructor or Sam Schoenfeld, our physical director.

### BASKETBALL NEWS

With renewed spirit, and several new additions to the 1937-8 squad, the basketball team representing the Center is looking forward to a most successful season. The squad which has been working very hard for the past few weeks is coming along in great shape for its opening game to be held in the gym on Saturday evening, October 23rd. The opposition on that night will be an “All-Star” Metropolitan College team. The best players from L. I. U., St. Johns, N. Y. U., and C. C. N. Y. are being selected as the

opposition for our squad. The Center team has been strengthened considerably with the addition of Irwin Schneider, Jack Garfinkel and Carl Wasserstein.

Some of the teams that will be met during the season are: Jersey City Y, Union Temple, 92nd St. Y., Boston Y, Central Y, and 8th Ave. Temple. In all probability, the team will again take part in the A. A. U. tournament.

Get behind the team and don't miss a game. Dancing will always be held after each game.

### COMING BASKETBALL GAMES

October 30th—B. J. C. vs. Ohrbach's.

November 9th—B. J. C. vs. Bensonhurst.

### CLUB NEWS

The Center Club, Vivalets and Maccabees have made a very promising beginning. It is planned this year to build up closer ties among the various clubs by arranging joint social evenings every third or fourth week. The first social evening will be held on Saturday evening, October 16th, and will be in the form of an “Amateur Night.” Songs, stories and skits are being planned for this evening.

A second social evening, called “Palestine Night” will be held in November. Palestinian songs, the Horah and Palestinian stories will be featured this evening.

Other evenings planned are High-school Night, Group Contest Night and others.

Parents are urged to send their children to these groups. The age limits are:

Maccabees (boys) 13-15 years of age.

Vivalets (girls) 12-14 years of age.

Center Club (girls 14-16; boys 15-17).

The clubs this year are under the leadership of Mr. Milton Balsam. Mrs. Martha H. Barrud and Mr. Gerson Chertoff. Rabbi Mordecai Lewittes is the Director of Club Activities.

### P. T. A. HEBREW SCHOOL WILL MEET ON NOV. 4th

An important meeting of the Parent-Teachers Association of the Hebrew School and Sunday School will be held on Thursday evening, Nov. 4th, promptly at 8:30 o'clock. All parents of children attending our schools are cordially invited to attend.

## A Premier Event

### SECOND ANNUAL BROOKLYN JEWISH CENTER MUSICAL FESTIVAL

at the

## Metropolitan Opera House

### SUNDAY EVENING DECEMBER TWELFTH

The Greatest Operatic  
Artists in a Program of  
Great Music

*Reserve your seats now and avoid  
last-minute disappointments.*

#### PRICES:

Boxes .....	\$20 to \$60
Orchestra .....	\$5.00
Orchestra Circle .....	4.00
Omnibus Boxes .....	3.00
Dress Circle .....	3.00 & 2.00
Balcony .....	2.00 & \$1.50
Family Circle .....	1.00 & .50



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Aronowitz, Joseph  
Fur Broker Unmarried  
Res. 41 Seigel St.  
Bus. 226 West 26th St.  
*Proposed by Monty Bank*

Aronowitz, Harold  
Fur Merchant Married  
Res. 542 Parkside Ave.  
Bus. 226 West 26th St.  
*Proposed by Monty Bank*

Benjamin, A. David  
Lawyer Married  
Res. 805 St. Marks Ave.  
Bus. 270 Broadway  
*Proposed by Maurice Bernhardt & Judge Emanuel Greenberg*

Bernstein, Bernie  
Unmarried  
Res. 127 East 96th St.  
*Proposed by Al Baron*

B'lgore, Morris  
Produce Married  
Res. 770 St. Marks Ave.  
Bus. 261 Washington St.  
*Proposed by Henry Seinfel*

Blaustein, Charles  
Insurance Married  
Res. 341 East 19th St.  
Bus. 164 Montague St.  
*Proposed by Joseph M. Schwartz and Daniel A. Novak*

Cohen, David  
Furrier Married

Res. 683 Crown St.  
Bus. 1 West 52nd St.  
*Proposed by Henry Seinfel*

Diamond, Hyman  
Furrier Married  
Res. 1429 Carroll St.  
Bus. 231 West 29th St.

Earl, Mis Anne  
Res. 443 Georgia Ave.  
Bus. 16 Court St.

Farber, Nathan  
Furrier Married  
Res. 142 East 37th St.  
Bus. 345 Seventh Ave.

Forin, Herman J.  
Factory Representative Married  
Res. 1199 Carroll St.  
Bus. 5 Union Square  
*Proposed by Bernard Forman*

Forman, Irving G.  
Factory Representative Married  
Res. 1326 Carroll St.  
Bus. 5 Union Square  
*Proposed by Bernard Forman*

Gilbert Marc K.  
Credit Merchant Unmarried  
Res. 675 Empire Blvd.  
Bus. 140 Graham Ave.

Glaser, David  
Married  
Res. 1240 Union St.  
*Proposed by Samuel Schoenfeld*

Greenberg, Harold  
Rectifier Unmarried  
Res. 1134 St. Johns Place  
Bus. 601 West 26th St.  
*Proposed by Samuel Schoenfeld*

Heiman, Henry  
Lawyer Married  
Res. 1327 Carroll St.  
Bus. 1476 Broadway  
*Proposed by Henry Seinfel*

Helhor, Arthur  
Resident Buyer Married  
Res. 1440 Carroll St.  
Bus. 1328 Broadway  
*Proposed by Nathan M. Hutner*

Kaplan, Sam  
Married  
Res. 288 Crown St.  
Bus. 193 Division St.  
*Proposed by Mrs. Joseph Feldt*

Kasnetz, Joseph P.  
Physician Married  
Res. 678 Eastern Parkway  
*Proposed by Mrs. Lena Rosenman*

Kassof, Herbert  
Public Accountant Unmarried  
Res. 85 Bristol St.  
Bus. 11 West 42nd St.  
*Proposed by Leonard Wagner*

Klein, Abraham  
Accountant Unmarried  
Res. 39 Barrett St.  
*Proposed by Mr. Sam Albert*

Kronengold, Henry  
Travel Agent Married  
Res. 3630 Bedford Ave.  
Bus. Hotel Governor Clinton  
*Proposed by David B. Trilling and Charles Blaustein*

Longsom, Leo  
Junior Engineer Unmarried  
Res. 30 Morrell St.  
Bus. Bridge and Front Sts

Leibowitz, William  
Insurance Unmarried  
Res. 1259 - 41st St.  
Bus. 12 John St.  
*Proposed by Judge Emanuel Greenberg*

Levi, Oscar G.  
Physician Married  
Res. 576 Eastern Parkway  
Bus. Same  
*Proposed by Milton J. Goell*

Lipstein, Miss Sylvia  
Res. 1105 Rutland Road  
Bus. 132 Nassau St.  
*Proposed by Eddie Shur*

Mark, Moe  
Industrial Relations Married  
Res. 1729 President St.  
Bus. 73 Warren St.  
*Proposed by William I. Siegel*

### THE MEMBERSHIP COMMITTEE

solicits your cooperation in enrolling new members for the Brooklyn Jewish Center.

Speak to your friends about the Center, its splendid facilities, the many activities for its members, and urge them to join the membership of the institution.

The office of the Center will gladly cooperate with you in supplying these prospective members with literature concerning our institution.

### MOTHER - DAUGHTER LUNCHEON

Arranged by  
THE SISTERHOOD OF THE CENTER

MONDAY, OCTOBER 25th

### FASHION SHOW

given by



LUNCHEON 12 Noon SUB.—\$2.50

Tickets can be obtained at the information desk of the Center or from the chairman of the Luncheon, Mrs. I. Lowenfeld.

Moskowitz, Samuel J.  
Lawyer Married  
Res. 572 Montgomery St.  
Bus. 225 Broadway  
*Proposed by Samuel Post*

Muskin, Miss Edna  
Res. 209 Troy Ave.  
Bus. 23rd St. & Fifth Ave.  
*Proposed by Meyer Rogoff*

Nelson, Philip  
Lawyer Unmarried  
Res. 71 Penn St.  
Bus. 50 Court St.

Newman, Harry B.  
Teacher Unmarried  
Res. 1054 Eastern Parkway  
Bus. Thomas Jefferson H. S.  
*Proposed by Sam Schoenfeld*

Ofgang, Miss Blanche  
Res. 301 East 92nd St.  
Bus. 17 East 37th St.

Ofgang, Miss Sylvia  
Res. 141 East 21st St.  
Bus. 772 Broadway

Rauch, Alex  
Cutter Unmarried  
Res. 99 Rockaway Parkway  
Bus. Union City  
*Proposed by Irving Klein and  
Barnett Greenstein*

Rind, Miss Ida  
Res. 510 Hegeman Ave.

Robbins, Sam  
Stationer Unmarried  
Res. 101 Christopher St.  
Bus. 1270 Broadway  
*Proposed by Phil Smithline*

Rosen, Harry  
Dress Mfg. Married  
Res. 345 Montgomery St.  
Bus. 224 West 35th St.  
*Proposed by David Fineberg*

Rosenkrantz, Miss Mildred  
Res. 1593 Sterling Place  
*Proposed by Miss Sylvia Lipstein*

Rottenberg, Perry  
Dress Mfg. Unmarried  
Res. 201 Linden Blvd.  
Bus. 530 Seventh Ave.  
*Proposed by Samuel Schoenfeld*

Rubinowitz, A. H.  
Physician Married  
Res. 288 New York Ave.  
Bus. Same  
*Proposed by Dr. A. Levine*

Saltz, George  
Printing Unmarried  
Res. 441 Brooklyn Ave.  
Bus. 64 Reade St.

Sapadin, Irving  
Garage Unmarried  
Res. 282 Linden Blvd.  
Bus. 2418 Church Ave.

Schwartzback, L. J.  
Fashions Unmarried  
Res. 580 Empire Blvd.  
Bus. 570 Seventh Ave.  
*Proposed by Larry Silberberg*

Shir, Martin M.  
Physician Married  
Res. 652 Eastern Parkway  
Bus. Same  
*Proposed by Mrs. Lena Rosenman*

Smithline, Philip  
Coats Married  
Res. 390 Eastern Parkway  
Bus. 247 West 37th St.  
*Proposed by Albert Witty*

Stewart, Barbara  
Res. 1384 Carroll St.  
Bus. 16 Court St.  
*Proposed by William Friedman*

Wolff, Emanuel  
Confectioner Unmarried  
Res. 349 New Lots Ave.  
Bus. 337 New Lots Ave.

Zaglin, Bernard  
Physician Married  
Res. 751 St. Marks Ave.  
Bus. 273 Rivington St.  
*Proposed by Louis Kotimsky*

\* \* \*

The following have applied for re-instatement in the Brooklyn Jewish Center:

Cohen, Irving L.  
School Principal Married  
Res. 392 New York Ave.  
Bus. P. S. 33, Queens  
*Proposed by Samuel Horowitz and  
Max Lovett*

Levine, Arthur  
Physician Married  
Res. 643 Pennsylvania Ave.  
Bus. Same  
*Proposed by Benj. A. Levine*

Lyndner, Jack  
Department Store Unmarried  
Res. 778 Lafayette Ave.  
Bus. 814 Broadway

Prince, Mrs. A.  
Res. 284 Eastern Parkway

Saphire, Charles Saul  
Millinery Unmarried  
Res. 685 Greene Ave.  
Bus. 501 Madison Ave.  
*Proposed by Mr. George Kimler*

Stang, Jack  
Leather Goods Unmarried  
Res. 1346 Carroll St.  
Bus. 16 Ferry St.  
*Proposed by Mr. A. H. Zirn*

Trilling, David B.  
Banking Married  
Res. 15 Crown St.  
Bus. 781 Eastern Parkway

Tunick, Louis G.  
Cosmetics Unmarried  
Res. 570 Westminster Road  
Bus. 287 Broadway

### CONGRATULATIONS

We hereby extend our sincere congratulations and best wishes to the following:

Mr. Edward Shwom of 787 Lincoln Place upon his marriage to Miss Selma Schwartzberg on October 16th.

Mr. and Mrs. Max Zankel of 1758 Union Street, whose daughter Gertrude was married to Paul Halpern on October 17th.

Mr. and Mrs. Isidore Gottlieb of 1025 St. Johns Place, to whom a son was born on October 6th.

### PARENT-TEACHER CENTER ACADEMY MEETING OCT. 26th

The next meeting of the Parent-Teachers Association of the Center Academy will be held on Tuesday evening, October 26th at 8:30 o'clock.

### CENTER RESTAURANT

The members of the Center are cordially invited to make use of the facilities of our Center Restaurant which is open every Sunday from 12 noon to 5 P. M. Excellent meals are served at \$1.25 per person. If possible, please telephone President 4-1400 in advance, making reservations.

### NOW IS THE TIME

to enroll your child as a pupil of the Center Schools. The Hebrew and Sunday Schools are continuing to accept registration. Give your child the benefit of a fine Jewish training.

**REGISTRATION  
NOW OPEN**



## BERNARD LAZARE

(Continued from page 8)

possible to find a social conception of Judaism based on trafficking. It was from Judaism that the Christian church had inherited the anti-mercenary spirit. The conception of trafficking which led to capitalism was Greek and Roman. The world had been Romanized and not Judaized, and the Jew was also Romanized, forcibly. He concluded that no other people had suffered as much from capitalism as the Jewish race. If Marx, Jaures and others had a wrong conception of Judaism and the Jews it was because their attention was caught by the Jewish bourgeoisie and they did not know of the Jewish proletariat.

Lazare was unfamiliar with the Jews of Eastern Europe and was criticized for his lack of this knowledge. To enlighten himself he travelled through Austria, Roumania, Turkey and Italy. He came in contact with the Jewish masses and planned to write a series of monographs on the social-economic conditions of the Jews in Eastern Europe. But he succeeded in writing only one of these, on the Roumanian Jews. In Roumania he found one of the hotbeds of legal anti-Semitism and he was received by the Jews as a savior. But the Roumanian government was not a sincere host. It could bluff and invent justification for its persecution of the Jews, but was obliged to hide the real facts. Consequently it forced Lazare out of the country. *Les Juifs de Roumanie*, will remain an eternal indictment of Roumanian mistreatment of the Jews.

Bearing in mind his own experience, he interpreted the remains of the Jewish past that he saw in his travels, the synagogues, and cemeteries, the poverty-stricken Jews living the medieval life of his ancestors. He projected the present into the past and reflected on the life and psychology of old generations.

On the synagogue columns he saw the traces of blood and visualized the terrorized life of the Jews. A small synagogue in Germany, with a small door leading to a dark place, made upon him the impression of a shelter sought by Jews. In Lemberg he could feel the agony of his people crowded into the synagogue in expectation of an attack by the Cossacks. He saw some of this terror in the eyes of the

old *hassid* who had told him that story.

In Worms, because of the Rashi legends, the worshippers had made a large dent in the stone of the lintel by pious caressing, and in Spain synagogues had become churches where "the One God had been replaced by the triple God."

The dark synagogues were for Lazare mute reminiscences of what hatred and misery had made of the "people of joy and happiness."

His compassion for the poor Jew, the plain man of the people, is felt in every line of his writings. He saw him in the past and in the present. "Old Jews of former times," he wrote, "I feel what must have been your terror, your fury, your impotent wrath. I have seen the shivering fright in the pupils of your descendants' eyes. Yesterday a Jew cried before me; he had fled from his own roof, and here in France, he was lapidated. And I have cried with him in immense pity, and in anger too."

But the "emancipated" Jew is not happier. He is kept in a spiritual Ghetto. Neither is the younger generation. "Never was the Jew so sensitive as when he became a citizen. He forgot that he was once a people and knew how to laugh at others and himself." The young generation has a bitter irony. It is precociously disillusioned because it is carrying the weight of two thousand years of insults. It is afraid to have the name Jew thrown at them. Some become neurasthenics, some are contemptuous, some avenging.

He became interested in the Herzlian ideas and joined the Zionist movement. At the Zionist Congress in Basle he was enthusiastically greeted when he rose to suggest the use of French in the proceedings. His Zionism was not one for making the Jews "merchants and farmers." He visualized the reborn Jewish people as a model people, reviving the prophetic spirit and realizing the Hebraic idea of justice, the production of new, universal, eternal values. "A people lives," he believed, "only when it creates for humanity." It was a noble conception of nationality. For him it would have meant a miserable failure if the Jews, after their historical experience, were to create a Hebrew

state based on the European social and political ethics.

His association with Theodor Herzl was of short duration. Already at the Congress he objected to the project of the Colonial Bank. In his mind it was not sufficiently democratic and had not been studied by and met with the approval of the Jewish people. He was for the dismissal of this project. Several months later he criticized the committee for being autocratic and for ignoring the Jewish masses. But in separating himself from Herzl he did not sever himself from "my people of proletarians and destitutes," to whose liberation he pledged himself.

Among the notes of what he wished to say in the *Le Fumier de Job* there is the reminder: "I must bare before you my bleeding soul of the Jew." His soul was burdened with the Jewish woes and he knew of the pains of a Jewish leader. It is the fate of many a Jewish leader that when he realizes the Jewish tragedy he thereby shortens his life. But there are other disappointments for intellectuals of Lazare's kind. Those men who come to Judaism not through joy, but in order to escape distress, suffered from a breach in the unity of their lives which they could not heal. They were like immigrants who had to adjust themselves at a mature age to a new social environment.

Judaism for the orthodox Jew, or for the man of the people is as sunshine and air. They draw their vitality from Judaism without even realizing it. For the intellectuals who return to Judaism, Judaism is something like an external force moving an inert matter. They have not been nourished by Judaism; they are nursed by it. Hence a certain morbidity, the unawareness of the brighter aspects of Judaism which the Hebrew and the Yiddish writers are able to describe. This morbid feeling is reflected in their creativeness.

Bernard Lazare, free from mysticism, who considered science as the only road to ultimate reality, the atheist and radical, sometimes felt the emptiness of life. Then he realized the great consoling value of the Hebrew Messiah, this source of hope and energy. He understood and sympathized with those who had that faith. "Blessed are they," he wrote, "who have faith and find in their terror the supreme consolation. How much I would like, when the night of my soul becomes more and more gloomy, when

(Continued on page 22)

## A SURVEY OF BACHELORS

(Continued from page 13)

(11) Do you notice the clothes women wear?

Yes, definitely. Clothes are very important, said all twelve. It is not the value of a gown that is an attraction, but the wearer's good taste, shown through color, harmony and poise.

(12) Do you believe married women are less moral than single girls?

All replied in the negative. Isolated cases are due solely to neglectful husbands. The full dozen admitted that the affections of a woman were more sincere than a man's.

(13) Do you think you are better off than the married man?

The general opinion was that bachelors at times feel that they are social outcasts. Undoubtedly this feeling is not persistent enough to make them take the fatal step. At social gatherings where husbands and wives predominate the bachelor feels alone. But he longs for a home only when his parents grow older and his brothers and sisters start drifting away. It is at times like these that the bachelor feels he would be much better off if he were married happily—but where, he plaintively asks, can he get a guarantee that his marriage would turn out happily?

(14) Would you marry a girl whom your family and friends disapproved of?

The hesitancy shown in answering this question was really surprising. Six said they could not be influenced by their friends provided there was no sound basic reason for disapproval. Five would not tolerate outside comments under any circumstances, and only one might be persuaded by others. Incidentally this one had a new angle on the marriage situation. It is not the bachelor who is the selfish individual, he said, but the married man. The bachelor continues the financial support of his entire family plus numerous relations. The married man will not assume any financial responsibilities outside of his own home.

A consoling fact this interview yielded is the astonishing number of young men who are still unattached and can be persuaded to marry, providing the girl uses the right approach. So, as advice to the searching young woman, I say get some daring new gowns that fit like a glove, cut down on your food supply, and get busy on the telephone.

Use your most dignified manner but be persuasive, in a cautious way. All men expect to get married if they meet the right girl.

## ACKNOWLEDGMENTS OF GIFTS

We gratefully acknowledge receipt of the following gifts:

### Library

Adela Gropper, Hans Von Holdt, I. Polivnick, Mrs. Isidor Nathan, Louis Saffir, Irwin Rubin.

### Prayer Books

Mr. and Mrs. Jacob Korn in honor of grandson's Bar Mitzvah; Mr. and Mrs. Harry Liberman in honor of birth of grandson.

### Taleisim

Mr. and Mrs. Barnet Cohen in honor of son's Bar Mitzvah; Mr. and Mrs. Samuel Strausberg in honor of son's marriage.

### Wine for Succah

Mr. A. E. Ratner, Mr. Albert Goodstein, Mr. Abraham Haft.

### Torah Cover

Mrs. Roth donated a Torah cover for the synagogue.

### Cake for Succah

Mrs. Moses Ginsberg, Mrs. Morris Dlugasch, Mrs. Benj. Brown, Mrs. K. I. Ostow, Mrs. S. Koch, Mrs. Michael Ginzberg, Mrs. A. Lieberman, Mrs. I. Lowenfeld, Mrs. Philip Brenner, Mrs. S. Rottenberg, Mrs. A. Shapiro, Mrs. L. W. Bernard, Mrs. L. Ratner, Mrs. A. Witty, Mrs. J. Eisenberg, Mrs. H. Levy, Mrs. H. J. Lipman, Mrs. L. H. Schlesinger, Mrs. H. H. Gross, Miss Dora Leaks, Mrs. Henry Davis, Mrs. Jesse Fine, Mrs. A. Posner, Mrs. D. Halpern, Mrs. L. Rosenman, Mrs. J. Sklar, Mrs. L. Albert, Mrs. Ce'ia Smerling, Mrs. H. Salit, Mrs. Ph. Lipschitz, Mrs. J. Levy, Mrs. M. Rothkopf, Mrs. S. Strausberg, Mrs. M. Kraus, Mrs. H. Liberman, Mrs. Ida Hirsch, Mrs. M. Neinkin, Mrs. S. Leibowitz, Mrs. A. Gribetz, Mrs. A. Bailey, Kotimsky & Tuchman, Ratner's Dairy (Zankel and Harinatz) and Mrs. M. Metzger.

### Fruit

Mrs. B. Block.

## BRITAIN'S OFFICIAL HISTORY OF JEWS IN PALESTINE

(Continued from page 12)

mance of the Crusades. In economics as in politics Palestine lay outside the main stream of the world's life. In the realm of thought, in science or in

letters, it made no contribution to modern civilization. Its last state was worse than its first. In 1914 the condition of the country was an outstanding example of the lethargy and maladministration of the pre-war Ottoman regime. The population still overwhelmingly Arab in character, eked out a precarious existence mainly in the hills. On the plains, where life and property were less secure, such irrigation-works as had existed in ancient times had long disappeared. Oranges were grown around Jaffa, but most of the maritime belt was only sparsely populated and only thinly cultivated. Esdraelon for the most part was marshy and malarious. Eastwards beyond Jordan nothing remained of the Greek cities of classical times save one or two groups of deserted ruins. Southwards in Beersheba, once the site of several prosperous towns, all trace of urban life had long lain buried under the encroaching sand.

But, poor and neglected though it was, to the Arabs who lived in it Palestine — or, more strictly speaking, Syria of which Palestine had been a part since the days of Nebuchadnezzar — was still their country, their home, the land in which their people for centuries past had lived and left their graves.

Jewish history, meantime, had ceased to be the history of Palestine; but, though the problem of Palestine is the subject of this Report, that problem is so inextricably linked with the Jewish problem as a whole that it seems desirable to describe, in the briefest outline, the fate of the Jews in the outer world.

## BERNARD LAZARE

(Continued from page 21)

the dreadful anguish of the beyond is wringing and torturing it, to be brightened by a sudden light, and, trembling with joy and horror together, to murmur very softly: Messiah will come."

But he did not realize that he really believed in the Messiah, that he was working for his coming, that he was one of his forerunners. There is something of the endless and overwhelming Hebraic faith and prayer in this confession of Lazare's: "Oh Justice, thou art in spite of everything the Queen of the world. In spite of all, I have faith in Thee, in spite of all Thou wilt reign."



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## "THE TRUMPET OF JUBILEE"

(Continued from page 10)

brute is let loose. There are a few of us to whom civilization was more than a mask; to us it was a matter of heart and conscience. Well, the brutes hate us for that reason." Before he was savagely killed he did realize the tragic mistake that he as a Jew had made in facing the world. "The modern world said to us Jews; be modern men and all differences will be forgotten. We became Germans. We gave up all we had had before. We forgot it. We no longer knew what it was. We have nothing. We are nothing; if we can no longer be Germans we are finished; we are destroyed; we have lost all."

The story goes on to tell what happened to his wife and to his young son, of their struggles, their vicissitudes, their unbounded courage and achievements. But the author does more, something novel that adds interest and zest to his story. He carries the events not merely to our day, but on into the future. In the second part of the book, the "Apocalypse," he foretells what he sees clearly happening to the world in the coming decade. It is in this part, in particular, that he reveals heights of literary genius.

"The Trumpet of Jubilee" is a novel which maintains the high repute of Ludwig Lewisohn as one of the great masters of literature in our age. It is a novel that once more proves how beautifully and artistically he can

"marry Jewish matter to English speech."

\*"The Trumpet of Jubilee" by Ludwig Lewisohn. Harper & Bros. N.Y.

## CONSECRATION CLASS

Registration is still open for girls who want to be prepared for the Consecration Services to be held in our synagogue on Shevuoth.

## PERSONAL

Rabbi Levinthal was the speaker, together with Mrs. Franklin D. Roosevelt, at the luncheon given by the Women's League for Palestine, on Monday afternoon, October 18, at the Astor Hotel, to mark the launching of the building of the Beth Hachalutzoth in Jerusalem.

## IN MEMORIAM

It is with deep regret that we announce the death of our fellow member

### David Hurwitz

of 1421 President Street who passed away on Tuesday, October 19th.

To the family of the deceased and to all his friends and relatives the Brooklyn Jewish Center extends its heartiest condolence.

## THE AMERICAN CONSTITUTION IN RETROSPECT

(Continued from page 6)

a corps of volunteers composed chiefly of Jews. We have not often been told that Washington addressed numerous letters couched in terms of friendly respect to the Hebrew congregations of the land, in one of which a beautiful sentence read, "may the same temporal and eternal blessings which you implored for me, rest upon your congregation."

We ought to have more frequently before us the fact that in all of the wars in which our country participated, the number of Jewish soldiers and officers far exceeded the proportion to the total population, and that many of these Jewish soldiers were decorated for gallantry in action. This facet of history is more particularly stressed because of the usual tendency to weigh patriotism in terms of military service. Certainly Jews have every reason to be content with and proud of the civil record of Jewish participation in American history.

That pride is both a reasonable and a proper one and in no sense smacks of chauvinism.

## JEWISH NEWS IN REVIEW

(Continued on page 15)

"Ivrim," the Jewish honor society of Chicago. Annual polls will be conducted to fill vacancies caused by death. Based on a questionnaire sent to Jewish groups throughout the world, "Ivrim" has listed 120 names so far. Among those included are Prof. Einstein, Justices Brandeis and Cardozo, Secretary Morgenthau and Paul Muni.

\* \* \*

The German courts are continuing to grind out decisions in conformity with the Nazi ideology and in disregard of the plainest principles of justice. One court has held that Aryans are not responsible for debts incurred by their wives to Jewish shopkeepers. Another has ruled that although the Nuremberg laws do not directly prevent Jews from being executors of wills of Aryans, it is contrary to the spirit of the Nazi state to force Aryan heirs to have any dealings with Jewish executors of Aryan wills. In another court a Jew who protested at anti-Semitic insults was imprisoned for four months and was cautioned to remember that the Jew is only a "tolerated guest" in Germany. Elsewhere, a Jew was imprisoned for "having had the impudence" to ask an Aryan girl to go to the movies with him.

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